the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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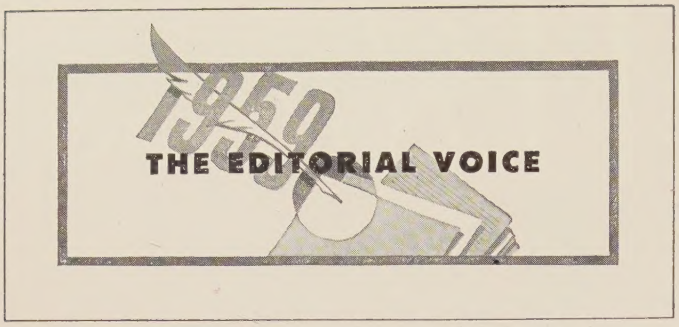

THE PERILS OF TOO MUCH LIBERTY

Freedom is priceless. Where it is present almost any kind of life is enjoyable. When it is absent life can never be enjoyed; it can only be endured.

Though millions have died in freedom's defense and though her praise is in everyone's mouth, yet she has been tragically misunderstood by her advocates and sorely wounded in the house of her friends. I think the difficulty lies with our failure to distinguish freedom from liberty, which are indeed sisters but not identical twins.

Freedom is liberty within bounds: liberty to obey holy laws, liberty to keep the commandments of Christ, to serve mankind, to develop to the full all the latent possibilities within our redeemed natures. True Christian liberty never sets us free to indulge our lusts or to follow our fallen impulses.

The desire for unqualified freedom caused the fall of Lucifer and wrought the destruction of the angels that sinned. These sought freedom to do as they willed, and to get it they threw away the beautiful liberty that meant freedom to do the will of God. And the human race followed them in their tragic moral blunder.

To anyone who bothers to think a bit it should be evident that there is in the universe no such thing as absolute freedom. Only God is free. It is inherent in creaturehood that its freedom must be limited by the will of the Creator and the nature of the thing created. The glory of heaven lies in the character of the freedom enjoyed by those who dwell therein. That innumerable company of angels, the general assembly and church of the First-born and the spirits of just men made perfect are at liberty to fulfill all the broad purposes of God, and this liberty secures for them an infinitely greater degree of happiness than unqualified freedom could do.

Unqualified freedom in any area of human life is deadly. In government it is anarchy, in domestic life free love, and in religion antinomianism. The freest cells in the body are cancer cells, but they kill the organism where they grow. A healthy society requires that its members accept a limited freedom. Each must curtail his own liberty that all may be free, and this law runs throughout all the created universe, including the kingdom of God.

Too much liberty weakens whatever it touches. The corn of wheat can bring forth fruit only as it waives its freedom and surrenders itself to the laws of nature. The robin may fly about all summer enjoying her freedom, but if she wants a nest full of fledglings she must sit for weeks a voluntary captive while the mystery of life gestates beneath her soft feathers. She has her choice: be free and barren or curtail her freedom and bring forth young.

Every man in a free society must decide whether he will exploit his liberty or curtail it for intelligent and moral ends. He may take upon him the responsibility of a business and a family and thus be useful to the race, or he may shun all obligations and end on Skid Row. The tramp is freer than president or king, but his freedom is his undoing. While he lives he remains socially sterile and when he dies he leaves behind him nothing to make the world glad he lived.

The Christian cannot escape the peril of too much liberty. He is indeed free, but his very freedom may prove a source of real temptation to him. He is free from the chains of sin, free from the moral consequences of evil acts now forgiven, free from the curse of the law and the displeasure of God. Grace has opened the prison door for him, and like Barabbas of old he walks at liberty because Another died in his stead.

All this the instructed Christian knows and he refuses to let false teachers and misguided religionists rivet a yoke of bondage upon his neck. But now what shall he do with his freedom? Two possibilities offer themselves. He may accept his blood-won freedom as a cloak for the flesh, as the New Testament declares that some have done, or he may kneel like the camel to receive his voluntary burden. And what is this burden? The woes of his fellowmen which he must do what he can to assuage; the debt which he along with Paul owes to the lost world; the sound of hungry children crying in the night; the church in Babylonian captivity; the swift onrush of evil doctrines and the success of false prophets; the slow decay of the moral foundations of the so-called Christian nations and whatever else demands self-sacrifice, cross-carrying, long prayer vigils and courageous witness to alleviate and correct.

Christianity is the religion of freedom and democracy is freedom in organized society, but if we continue to misunderstand this freedom we may soon have neither Christianity nor democracy. To protect political liberty free men must lay a voluntary obligation upon themselves; to preserve the religion of salvation by free grace a great many Christians must waive their right to be free and take upon themselves a load greater than they have ever carried before.

When in danger the state can conscript men to fight for her freedom, but there are no conscripts in the army of the Lord. To bear a cross the Christian must take it up of his own free will. No authority can compel us to feed the hungry or evangelize the lost or pray for revival or sacrifice ourselves for Christ's sake and the sake of suffering humanity.

The ideal Christian is one who knows he is free to do as he will and *wills* to be a servant. This is the path Christ took; blessed is the man who follows Him.

The Maxims of the Saints

By François Fénelon

Of Guidance

In the history of inward experience we not infrequently find accounts of individuals whose inward life may properly be characterized as *extraordinary.* They represent themselves as having extraordinary communications: dreams, visions, revelations. Without stopping to inquire whether these inward results arise from an excited and disordered state of the physical system or from God, the important remark to be made here is that these things, to whatever extent they may exist, *do not constitute holiness.*

The principle, which is the life of common Christians in their common fixed state, is the principle which originates and sustains the life of those who are truly *"the pure in heart,"* namely, the principle of *faith working by love,* existing, however, in the case of those last mentioned in a greatly increased degree. This is obviously the doctrine of St. John of the Cross, who teaches us that we must walk in the *night of faith;* that is to say, with night around us, which exists in consequence of our entire ignorance of what is before us, and with faith alone, faith in God, in His Word and in His Providence for the soul's guide.

Again, the persons who have, or are supposed to have, the visions and other remarkable states to which we have referred are sometimes disposed to make their own experience, imperfect as it obviously is, the guide of their life, considered as separate from and as above the written law. Great care should be taken against such an error as this. God's Word is our true rule.

Nevertheless, there is no interpreter of the divine Word like that of a holy heart, or, what is the same thing, of the Holy Ghost dwelling in the heart. If we give ourselves wholly to God the Comforter will take up His abode with us, and guide us into all that truth which will be necessary for us. Truly holy souls, therefore, continually looking to God for a proper understanding of His Word may confidently trust that He will guide them aright. A holy soul in the exercise of its legitimate powers of interpretation may deduce important views from the Word of God which would not otherwise be known, but it cannot add anything to it.

Again, God is the regulator of the affections as well as of the outward actions. Sometimes the state which He inspires within us is that of holy love. Sometimes He inspires affections which have love and faith for their basis, but have a specific character and then appear under other names, such as humility, forgiveness, gratitude. But in all cases there is nothing holy except what is based upon the antecedent or "prevenient" grace of God. In all the universe there is but one legitimate Originator. Man's business is that of *concurrence.* And this view is applicable to all the stages of Christian experience, from the lowest to the highest.

Of Abandonment to God

Writers often speak of *abandonment.* The term has a meaning somewhat specific. The soul in this state does not renounce everything and thus become brutish in its indifference, but renounces everything *except God's will.*

Souls in the state of abandonment not only forsake outward things but, what is still more important, forsake themselves.

Abandonment or self-renunciation is not the renunciation of faith or of love or of anything else except *selfishness.*

The state of abandonment, or entire self-renunciation, is generally attended, and perhaps we may say carried out and perfected, by temptations more or less severe. We cannot well know whether we have renounced ourselves except by being tried on those very points to which our self-renunciation, either real or supposed, relates. One of the severest inward trials is that by which we are taken off from all inward sensible supports and are made to live and walk by faith alone. Pious and holy men who have been the subjects of inward crucifixion often refer to the

trials which have been experienced by them. They sometimes speak of them as a sort of inward and terrible purgatory. "Only mad and wicked men," says Cardinal Bona, "will deny the existence of these remarkable experiences, attested as they are by men of the most venerable virtue, who speak only of what they have known in themselves."

Trials are not always of the same duration. The more cheerfully and faithfully we give ourselves to God, to be smitten in any and all of our idols whenever and wherever He chooses, the shorter will be the work. God makes us to suffer no longer than He sees to be necessary for us.

We should not be premature in concluding that inward crucifixion is complete and our abandonment to God is without any reservation whatever. The act of consecration, which is a sort of incipient step, may be sincere, but the reality of the consecration can be known only when God has applied the appropriate tests. The trial will show whether we are wholly the Lord's. Those who prematurely draw the conclusion that they are so expose themselves to great illusion and injury.

Of Security

The state of abandonment or of entire self-renunciation does not take from the soul that moral power which is essential to its moral agency; nor that antecedent or prevenient grace, without which even abandonment itself would be a state of moral death; nor the principle of faith, which prevenient grace originated and through which it now operates; nor the desire and hope of final salvation, although it takes away all uneasiness and unbelief connected with such a desire; nor the fountains of love which spring up deeply and freshly within it; nor the hatred of sin; nor the testimony of a good conscience.

But it takes away that uneasy hankering of the soul after pleasure either inward or outward, and the selfish vivacity and eagerness of nature, which is too impatient to wait calmly and submissively for God's time of action. By fixing the mind wholly upon God it takes away the disposition of the soul to occupy itself with *reflex acts;* that is, with the undue examination and analysis of its own feelings. It does not take away the pain and sorrow naturally incident to our physical state and natural sensibilities; but it takes away all uneasiness, all murmuring —leaving the soul in its inner nature, and in every part of its nature where the power of faith reaches, calm and peaceable as the God that dwells there.

Of True Rest

God has promised life and happiness to His people. What He has promised can never fail to take place. Nevertheless it is the disposition of those who love God with a perfect heart to leave themselves entirely in His hands, irrespective in some degree of the promise. By the aid of the promise, without which they must have remained in their original weakness, they rise as it were above the promise and rest in that essential and eternal will in which the promise originated.

So much is this the case that some individuals across whose path God had spread the darkness of His providences and who seemed to themselves for a time to be thrown out of His favor and to be hopelessly lost, have acquiesced with submission in the terrible destiny which was thus presented before them.

Such was the state of mind of St. Francis de Sales as he prostrated himself in the church of St. Stephen des Grez. The language of such persons, *uttered without complaint,* is "*My* God, *my* God, why hast thou forsaken me?" They claim God as *their* God and will not abandon their love to Him although they believe at the time that they are forsaken of Him. They choose to leave themselves under all possible circumstances entirely in the hands of God. Their language is, even if it should be His pleasure to separate them forever from the enjoyments of His presence, "*Not my will, but thine, be done.*"

It is perhaps difficult to perceive how minds whose life, as it were, is the principle of faith can be in this situation. Take the case of the Saviour. It is certainly difficult to conceive how the Saviour, whose faith never failed, could yet believe Himself forsaken; and yet it was so.

We know that it is impossible for God to forsake those who put their trust in Him. He can just as soon forsake His own Word, and what is more He can just as soon forsake His own nature. Holy souls, nevertheless, may sometimes, in a way and under circumstances which we may not fully understand, believe themselves to be forsaken beyond all possibility of hope; and yet such is their faith in God and their love to Him that the will of God, even under such circumstances, is dearer to them than anything and everything else. ◆ ◆ ◆

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Quotes from Our Contemporaries

Says Kenneth L. Miles in *The Sunday School Times:*

"First-century Christians made much of the Holy Spirit, and we must, too, if we are to have the results they enjoyed. When God swept through Wales in revival power the believers recognized the Holy Spirit and stood back, letting Him do His singular work. God can do more in five minutes when the Holy Spirit is bowed to and obeyed than He can in five decades of mere fleshly enthusiasm."

Our Cover

Canada celebrates Dominion Day on July 1, and the United States observes its independence on July 4. The cordial relations which have existed for decades between these two nations are epitomized in the St. Lawrence Seaway, dedicated June 26.

God's All-sufficient Grace

By REV. JOHN C. NEVIUS

THE doctrine of divine grace overshadows all other Biblical teaching. "Where sin abounded, grace did much more abound."

Noah, to whom was given the responsibility to replenish the earth, "found grace in the eyes of the Lord." The law came by Moses. From rugged Sinai, midst the thunders, lightnings and thick cloud, came this threat: "Whosoever toucheth the mount shall be surely put to death." Grace and truth came by Jesus Christ. From the lips of the Saviour came these words of grace and life, "He that believeth on me hath everlasting life."

"Grace is God's unmerited favor toward man." It is "the love of God in active exercise on behalf of sinful men." These are the elements of grace: God's attitude, His love, His activity to reach men and to redeem the lowest of them.

A verse which motivated D. L. Moody in the early days of his ministry was "God is angry with the wicked every day." He invited a young English preacher, Henry Moorehouse, to fill his Chicago pulpit. For one week Mr. Moorehouse preached from one text, John 3:16, and on one theme, the love of God. This began a new approach to soul-winning for Mr. Moody, which stayed with him all the days of his ministry. Over platforms abroad and at home were erected big bright letters saying "God is Love."

The Bible distinctly designates the people on earth as the receivers of God's grace. Heaven is the place of the very presence of God. Hell is the place of the absence of God. Earth is the place of the benevolence of God. The stage of God's passion is the earth. The compassion of Christ is seen when He lived on earth. Earth is the place where God's Son bled, died and was buried, and the earth is the center of universal redemption. We earthlings are between two eternal abodes, heaven and hell. Grace comes only to us.

But why do human beings need grace? There is only one answer. Sin! "There is no man which sinneth not." "All have sinned, and come short of the glory of God. . . . Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Adam was created from the dust of the earth, and on the surface of that from which he came man lives. While living in Eden's bliss man sinned and God drove him from the paradise into the wilderness. Forced out of paradise, plunging toward eternal perdition, the human pair had no just complaint. Why should God spare them from eternal judgment? But wait! Before Adam and Eve were driven out into the midst of dreadful darkness God in His grace offered them an opportunity for repentance and redemption.

But how could redemption be accomplished? First, God's promise: the Seed of the woman would bruise the serpent's head. Second, God's provision: for Adam and the woman He made coats of skins. The writer of Hebrews declares, "Without shedding of blood is no remission" (9:22). John, in his first epistle, affirms, "The blood of Jesus Christ his Son cleanseth us from all sin" (1:7). God promised that a Saviour would come and that He would give Himself as a sacrifice by shedding His blood. Until He arrived the sons of Adam were to offer acceptable blood sacrifices. The price of sin is death. The price to redeem from sin is the same. God, because of love and through grace, paid that price. "Christ died for our sins."

As a result of sin man has wandered far from God, yet he wishes to know God. He has bowed before things terrestrial and celestial in his quest for pardon and peace. But he finds no release nor relief from his sin or from himself. To where and to whom can man go? "If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." This verse ends man's quest and answers his question. God's grace, God's gift, is in one Man, Jesus Christ. Only the divine grace of Christ pardons our sin and gives us lasting peace.

But surely we must *do* something to receive this grace? The words of the Philippian jailer express this same world-wide sentiment: "Sirs, what must I *do* to be saved?" A gift is given, not earned. If you get something for what you have done you receive a remuneration. A remuneration is a payment and a payment involves a debt. "Now to him that worketh is the reward not reckoned of grace, but of debt. But

(Continued on page 19)

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Mr. Griebenow entertaining Tibetan friends in his home on the Chinese–Tibetan frontier

Will Tibet Be Open to the Gospel?

By REV. M. G. GRIEBENOW

IN every important monastery of Tibet an official oracle periodically predicts forthcoming events. When making these revelations an oracle seems to come under the control of a spirit other than his own. Utterances of this sort are carefully recorded and are considered very important. Men who make them are generally well paid for their services.

In 1937 when I was traveling in the caravan of the Chief Living Buddha of Labrang in Northeast Tibet, such an oracle gave a most remarkable prediction of World War II. These oracles also are supposed to be able to control weather conditions when important dignitaries are traveling.

For years Tibetans have discussed a well-known prediction by their State Oracle. He said that Tibet would be invaded by a strong force that would destroy their whole religious system. In fact he clearly said that the thirteenth incarnation of their *Jalwo Renbo Ch'e,* as they call the Dalai Lama, would be the last of their ruling kings.* He warned that only strong spiritual resistance could possibly protect Tibet from this tragedy. All the spiritual powers of the lama monasteries must be kept on the alert.

Cairns having enclosed within them prayers and quotations from their mystical books were erected on the mountain peaks overlooking the passes. Images representing mighty beings of the spirit world were ordered placed in positions from which there is good view of the valleys through which any invading forces must come. These were the spirit powers that Lamaism had appeased for many years. To them they had burned their offerings. To them they had cast their wealth of gold and silver when worshiping on the mountaintops. Surely these powerful beings would not fail their devout worshipers in the time of need. Nations of the world trust in great material strength of arms, but Tibet would trust in spirit-world friends.

In what form would this enemy come? How could they recognize it when it appeared? Could the invasion be from the much feared and hated Moslem troops preceded by merchant caravans? Already they had penetrated far into the land and had harassed many of the nomad tribes. Islam differs greatly from Tibetan Lamaism. Moslems refuse to recognize any idol god. They actually consider it a virtuous deed to kill idol worshipers. Some of the

Mr. Griebenow first went to the Kansu-Tibetan Border in 1921. He acquired an excellent command of the language and became well acquainted with the people and their ways. When a mission outpost was established at Labrang he made that his headquarters. From there he and his family would penetrate into nomad country, camping among the people and speaking to them of Christ. In turn he extended hospitality to many pilgrims who visited Labrang at the times of great religious festivals celebrated at the monastery.

Mr. and Mrs. Griebenow are now stationed in Hong Kong, and recently have heard from several of their Tibetan friends who are now refugees from Communism in Kalimpong, India. Pray that as these Tibetans are once again in contact with the gospel of Christ they will open their hearts to believe.

*The present Dalai Lama is the fourteenth incarnation. "Discovered" in 1939 in Tsinghai, China, the four-year-old child was taken to Lhasa and in 1940 was enthroned, the country being ruled by a regency. In 1950, when Chinese Reds invaded Tibet, the State Oracle recommended flight, but before leaving Lhasa the young Dalai Lama was invested with full power as the ruler of Tibet.

old men could remember religious wars when bands of fanatical Moslems ruthlessly slaughtered all who would not acknowledge Mohammed as prophet.

Possibly their enemy would be these peculiar foreigners who persistently tried to bring a new kind of "Jesus religion." Many Tibetans said it might be, for rumor had it that these missionaries came from wealthy nations more powerful than any with which they were familiar.

"Defend us, O ye gods of all the great spiritual universe," was the constant prayer. "Be always on the alert, ye lama religious protectors. Repulse and consume them with your spiritual powers. Or, if you cannot destroy them, assimilate them and make them lamas like yourselves." So the cry went up.

The legendary histories of Tibet had many stories of invaders but always they were overcome or assimilated. "Had not the terrible Mongol Khan overrun Tibet in his day and left an army of occupation? Yes, and the descendants of that army are still among us—the noble Sokwo tribes. They are docile now and are the most devout lama religionists that we have. It is most certain that the spiritual power will always be victorious in the end. We will trust in our lamas. If we cannot conquer our enemies then we can absorb them and make them like ourselves. But we must never cease to chant and say our prayers."

Prayer flags were conspicuously draped across all the passes by which the main caravan trails entered Tibet. Prayer wheels by the thousands, large and small, were vigorously turned by the zealous. Until recent years the only wheel known in Tibet was the prayer wheel. The noblest thing for a young boy to do was to take the oath of celibacy and enter the lamasery for life. One out of every four males in Tibet was a priest in some lama monastery. Their great incarnated Buddha-king, the *Jalwo Renbo Ch'e,* must have their best. For him and for this religious system every Tibetan prays. For them he will give his life.

No doubt every Tibetan today believes that the recent events are in fulfillment of the prophecy by the State Oracle from years ago. It

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A Tibetan Christian woman

is the fate, the karma. But they also believe in the ultimate survival of their Buddha-king. Where he goes they will go and as he survives so shall they. Their lives are bound up in him.

Originally he came in his first incarnation from the great land of India and now he is returning to India. Perhaps it is, after all, just another cycle in the great wheel of life, that eternal cycle of all things. His great virtue has won freedom from the vicious cycle to gain the great nirvana. This they do not understand, but as long as he leads the way he has power to keep himself and them too! Thus they think and thus they say.

We Christians cannot regret the collapse of the great religious system that has ruled the land of Tibet for these hundreds of years, yet we feel a great wave of sympathy for those who are brave enough to resist the force that so ruthlessly is crushing out their lives. This same force would crush us, too, if it had the opportunity. Communism aims at destroying all religions and liquidating every adherent who will not conform to its ideology.

For many years we asked our friends in the United States and Canada to pray that God would break the power of the lama-Buddhist regime which has kept the Tibetan people in spiritual bondage. Few of us realized how God would answer that prayer. The Bible teaches us that God rules over the affairs of men, even the affairs of the nations. Victory and defeat are in the hands of Almighty God and are not determined by might of arms and numbers. History, both sacred and secular, teaches us that God sometimes gives power to wicked nations to punish other nations. God permitted Pharaoh in Egypt to persecute the Israelites until they willingly left the lands of their bondage to take the place of God's choice for them in the Promised Land. Again God gave power to the Nazi regime in Europe to force a situation that built up the present new State of Israel. This started the mass return of the Jews to their

Prayer wheels turn ceaselessly in Tibet

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homeland from all over the world.

It is very probable that God has answered prayer for Tibet by crushing the power of the idol-worshiping, lama-Buddhist regime. He has used another power more evil and wicked than they. We do not rejoice at the suffering of thousands of people in Tibet because of this terrible judgment. Rather do we pray more earnestly that the days may be shortened and in the midst of suffering there may be those who learn repentance and true peace with God. Some old friends we knew in Northeast Tibet have escaped into India and have written to us. Others have inquired for us and have expressed a great desire to see us again. We pray that God may permit us to meet with them. Yes, we must still pray for the people of Tibet.

Today's news reports that the Khamba revolt has come to an end. Primitive handmade guns with clubs and spears and swords proved futile against the hordes of Chinese with modern machine guns and mortars. No one expected it to be otherwise. The estimated total population of all Tibet is only four million. On foot or on sturdy horses they are a hardy, independent and courageous lot of people. But a fourth of their men have learned only to chant the classics and join in the incantations. They do not know how to fight and kill. A Tibetan lama is forbidden to carry a lethal weapon, yet now in desperation the priests, too, have joined the armed forces to defend the *Ch'e*, their religious system.

How repulsive to see a merciless bully mauling a helpless person, especially when one is not in a position to defend the suffering victim. That must be the feeling of us all today as we behold the horrible things taking place in Central Asia. Even in judgment God has promised to show mercy. Only a short time ago we did not foresee this way of crushing the power of Lamaism in Tibet. Perhaps in a similarly short while we will also see a more spectacular deliverance, a complete deliverance for the nomad tribes of the great highlands of Tibet. Our hearts cry out, "O God, may it be soon. Come and tarry not." ◆ ◆ ◆

Healing in Psalm 91

By A. B. SIMPSON

THERE are many promises in the Scriptures and in the Psalms which cover all our needs, including the healing of our bodies.

The richest and fullest of the psalms of help and healing is the 91st. It reads like a psalm of Moses. The drapery of it reminds one of the Tabernacle and the Holy of Holies, the secret place of the Almighty. We will call attention to three things in this psalm:

1. *What God Himself is.*

He is the Most High, above all other power, and therefore above all adversaries and evils.

He is the Almighty. This is the mighty Shaddai, the God who is sufficient.

He is a refuge and fortress, that is, the One to whom we fly in times of danger, either for offensive or defensive warfare.

He is our habitation, for having found Him a shelter in danger we learn to dwell there as our abiding home when the danger is past.

2. *What God will be to us and do for us.*

He will deliver us from Satan and from sickness.

He will deliver us from fear as well as harm, and keep our hearts in perfect rest.

He will guard us from all evil by angelic protection and ceaseless providence.

He will answer our prayers and honor and bless us.

With long life will He satisfy us and show us His salvation.

3. *What He expects of us in order that we may claim His blessing and His healing.*

He expects first that we should abide in Him, dwelling in the secret place of the Most High and abiding under the shadow of the Almighty. This is the secret of every blessing, of fellowship with Christ, and of intimate union and abiding communion with our Lord.

We must confess Him as our guardian and deliverer. "I will say of the Lord, He is my refuge and my fortress." We must say it as well as feel it. We must commit ourselves openly and unreservedly to His care, and as we do so He will honor our faith and be to us all we take Him for.

We must trust Him. We must say, "In him will I trust." "Under his wings shalt thou trust: his truth shall be thy shield and buckler." The shield is the figure of faith. The buckler represents the sort of faith that is so fastened to us that we cannot lose it, and like the ancient buckler it is part of our very dress and inseparable from us. This is the faith that God gives and that overcomes all things and makes all things possible.

We must give up our doubts and fears. This is not only a promise but a command. "Thou shalt not be afraid for the terror by night."

We must tread upon the lion and adder. We must take the place of victory. We must put our feet upon the necks of our adversaries. We must treat our spiritual enemies as conquered foes and we must do it in the very beginning, while they are young, before they get the mastery.

We must set our love upon Him, choose Him as our supreme object and desire and be wholly consecrated to His will and glory. It is of those He says, "Therefore will I deliver him." There is nothing He will not do for the heart that wholly belongs to Him.

These old psalms are just waymarks of the pilgrims who have passed on before and left for us these staffs that supported them in hard places. And it will help you to take a psalm that God has inspired, and turn it back to Him and say, "This is Thy Word, Lord, and Thou wilt surely answer Thine own prayer." ◆ ◆ ◆

DAVID R. ENLOW, Editor

AT HOME

American Tract Society has new president: Mr. John A. Mawhinney, Jr., was elected president of the American Tract Society at the annual meeting held in New York City. Mr. Mawhinney is associated with the Shell Oil Company in New York City. Other officers elected were: Dr. W. T. Taylor, first vice-president; G. Raymond Christensen, second vice-president; John Adams Henry, treasurer; Henry G. Perry, executive secretary, and Elmer Lewis, secretary.

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Seminary graduates 500th student: Fuller Theological Seminary's graduating class of fifty-seven this year brought to 500 the total graduates during its ten-year history.

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Pentecostals to meet in Israel: Pentecostal churches will hold their next world conference in Israel. Officers of the world organization advisory committee have received from government officials in Jerusalem an invitation to hold the triennial conference in the Holy City. Conference meetings will be held May 18 to 20, 1961, in Jerusalem's new municipal auditorium. More than 5,000 Pentecostal people from many countries are expected to attend the conference.

ABROAD

Prominent evangelicals at Communications Congress: The program for the coming Latin American Congress on Gospel Communications to be held in Cali, Colombia, September 13-18 will bring together evangelical leaders from practically every republic in the southern hemisphere and the United States. Dr. Walter Montano, Bolivian consul in Los Angeles and editor of the *Christian Heritage* magazine, will deliver the keynote address on "Communicating Through Sight and Sound."

●

Filipino churchmen "forgive" Japanese: Representatives of thirty-three evangelical Filipino churches officially forgave the Japanese nation for wartime atrocities on the island of Leyte during World War II by signing a document granting the Christian grace. The event took place at an annual conference of the United Church of Christ. It was inspired by the arrival of Japan's first missionary to the Philippines, Rev. Reiji Oyama, of the Japan Evangelical Overseas Mission, whose gracious spirit has had a notable effect in many parts of the country.

East Asia Christian Conference organized: Delegates from forty-two Protestant churches and Christian councils in fourteen Asian nations gathered in Kuala Lumpur, Malaya, in May and organized the East Asia Christian Conference. The new conference is the regional arm of the World Council of Churches.

MISSIONS

Missionary offering hits peak at Peoples: The Peoples Church of Toronto, long famed for its missionary zeal under the leadership of its founder, Dr. Oswald J. Smith, received $313,000 in gifts and pledges for missions on the closing night of a four-week missionary convention.

PEOPLE

LAM names Canadian office head: William L. Thompson, veteran of thirty-three years' missionary service with the Latin America Mission, has been named as head of a new Canadian office of the LAM to be established in Toronto.

●

Marion College gets new president: Dr. Harold K. Sheets has been named the new president of Marion College. He will take office February 1, 1960, succeeding Dr. William F. McCoon who has been elected to an emeritus position after serving twenty-seven years as president. Dr. Sheets served the Wesleyan Methodist Church of America as general secretary of the youth department for twelve years and was beginning another four-year term when he was called to head the Department of Home Missions and Church Extension in 1955, which position he currently occupies.

PEOPLE SAY

Dr. L. Nelson Bell, a retired surgeon and well-known lay leader of the Presbyterian Church in the U. S. (Southern), said he is "convinced that a great basic discovery in the realm of psychiatry and psychology is now in the making, and that this discovery has to do with the necessity of reconciliation between the spirit of man and God."

SIGNS OF THE TIMES

Sees eventual unity of Christendom: Newly elected Archbishop Iakovos of the Greek Orthodox Church predicted in Chicago recently that all Christian faiths will eventually be united into one. "I believe unity will be achieved some day—I cannot say when," Iakovos told newsmen in headquarters of the Hellenic Diocese of Chicago. The Turkish-born leader of 1,150,000 Greek Orthodox Church members said he expected the unity to begin in Europe.

●

Dancer takes her rhythm to church: At eighty Dancer Ruth St. Denis has entered upon a project to bring the dance into churches. She has played a leading role in the American dance for sixty years and says that now in her old age her passion is to create a rhythmic choir that will dance to religious music.

WELDON B. BLACKFORD, Editor

Men Needed for the Mission Fields

What can we do to help meet the need?

By MRS. FREDERIC H. SENFT

This article should open the way to a very prayerful consideration by all our Alliance Youth Fellowships of the great need for men and a good discussion as to how the need may be met. It was written in 1921, yet is timely today.

We hear the cry at home and abroad for men for the Lord's work. Our foreign work is handicapped because of women having to do work which only men are able to do properly.

How can this great need for men be met? That is the question before us all the way along.

We find an alarming situation among students; even those who had entered school with the ministry in mind have been changed by the college atmosphere into other lines of service. The conviction for the work which spreads the gospel of our Lord Jesus is scarce, yet this is the one thing God is counting upon us to do for Him.

As we think and pray and look about, we are compelled to believe the great need is for a sweeping revival of the grace of God in all religious bodies. It is only when the hearts of our young people are broken up by the love of God and the baptism of the Holy Spirit that there is an inwrought conviction and a controlling purpose that leads to a complete surrender, enabling God to put His hands upon lives to "go" or "stay" just as He wills.

This is such a great work—spreading the gospel of the kingdom—that only when hearts are filled with the Spirit can the call of Mark 16:15 be heartily obeyed. It is "*after* that the Holy Ghost is come upon you" (Acts 1:8) that the witnessing can be accomplished "unto the uttermost part of the earth."

We have again and again seen young people, when this Holy Ghost call came upon them, refuse the place, people and privileges that are most fascinating and attractive, with no sense of privation or loss in their attitude. Just to "go," just to obey our Lord's last command was the consuming desire of their ransomed powers.

Our conviction is that a scriptural, Holy Ghost revival will meet the need, and only this will do it. The filling of life with the love of God that constraineth; a filling so complete that the whole world is the only outlet sufficient upon which to spend its strength and gifts. "Let us go into the next towns. . . . Give ye them to eat," are the words of Jesus. So busy was He, teaching and healing the people, that at times He did not stop to eat or sleep.

There should be much prayer and scriptural concern on the part of our young people's gatherings to reach the solution of this problem—to get men, because they are strong, to fill the gaps in our foreign mission stations, as well as to strengthen the stakes at home.

The apostle John knew the value of young men in the service of the Lord. He said, "I write unto you, young men, because ye have overcome the wicked one. . . . I have written unto you, young men, because ye are strong, and the word of God abideth in you" (1 John 2:13, 14).

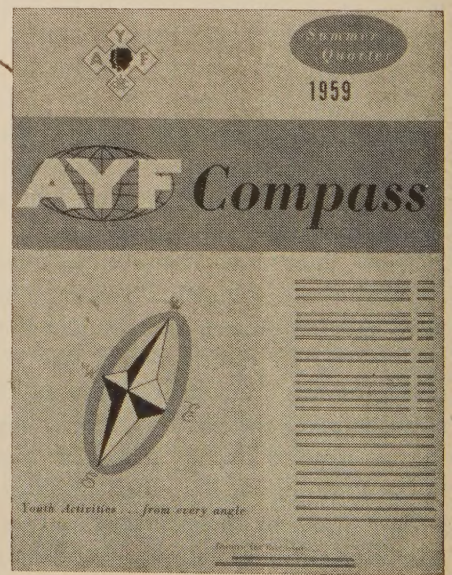
Surely such servants of God are needed now to stem the tide of worldliness and to refuse all the proffers of the professions and the fascinating offers of commercial and industrial life. The God of Israel has His Joshuas to lead forth His conquering hosts. Only let us be diligent in prayer, watching for the answer, being obedient to all God's will.

Compass Subscription Campaign

September 1, the end of our *AYF Compass* subscription campaign, will be here sooner than we think. If our subscription campaign is to be the big success it needs to be, we must get our subscriptions in right away. Don't put it off.

Some of our AYFers may not have gotten their first issue, which is the introductory copy of our national youth paper. Send your order, with 25 cents for each copy, to the National Youth Office, 260 West 44th Street, New York 36, New York.

The first subscription issue will come to you in October. This will be the Fall Quarter issue.



No Substitute for Repentance

By REV. WALTER M. POST, *New Guinea*

Last Christmas when we visited Uwamini to help the people with their Christmas celebration we had a most interesting and amusing experience. No celebration among the Kapaukus is considered worth much without the killing and eating of a pig. It is much like the proverbial turkey and chicken for Thanksgiving at home. Seeing that the Christians had no pig for their celebration, a certain influential man in the village took pity on them and gave a pig for the occasion—a most unusual thing for a Kapauku. This man himself is not a Christian, but he seemed interested. When we arrived at the village we saw this fellow strutting around wearing a battered old hat and a pair of trousers that once boasted of being white. He looked as though he thought himself the greatest philanthropist the world had ever seen.

Presently Jafet, one of the Christians, told me what this man had done. He was so elated by this unusual burst of generosity that he said to me, "*Tuan,* you ought to baptize this fellow." I asked, "Has he repented of his sin? Does he believe in Christ?" Our benefactor, overhearing the conversation, said to me, "Of course I've repented. Don't you see the pig I gave to the people?" I then explained to him that he should not confuse his gift with repentance and asked him if he would like to join an inquirer's class where we would explain the requirements for baptism. He said he would, so I sat down on a stone to write his name. I had no sooner finished writing it than three or four others came running, asking me to include them. Before I had gotten their names down others came, saying they wanted to join the class. By the time I had finished there were more than thirty names. After we sent students every week end to teach them the group grew to fifty.

Considering that these people have been without a resident teacher for about a year, this is truly remarkable. One reason for this openness is that the Christians had an unusual answer to prayer. A little boy of non-Christian parents who was dying was raised up and became perfectly well after a day or two.

Uwamini has a resident teacher now. Bernardus Pigomy, formerly located at Dagoto, had some difficulty there and asked to be transferred. Though we tried to get him to come to an understanding with the Dagoto people, he felt he could not stay. After a couple of months he asked to go to Uwamini and he appears to be getting along well there.

A Thousand New Church Members in Viet Nam

We rejoice over the progress made by the Church of Jesus Christ in Viet Nam. National workers and missionaries have worked together in harmony. United prayer, a deep concern for the lost and a wholehearted effort have made it possible to reach great masses of people with the gospel. As a result an estimated 3,751 persons have accepted the Lord as their personal Saviour. To Him be the glory! There has been a 10 per cent increase in church membership during the past year; 1,157 persons were received into the church.

God greatly blessed the teaching ministry in the Bible schools and catechism classes. The Central Bible School at Tourane had an enrollment of seventy-five students. An additional twenty-five students were engaged in their two years of training in practical work. Two short term Bible schools were held in South Viet Nam, each lasting over a month; 147 students from about twenty-five churches attended. These schools created in the students a real concern for the lost which is evident in their zeal to witness to the unsaved. In Central Viet Nam several one-week schools were held for the purpose of establishing new Christians in the faith.

There has been a marked advance in Sunday school work with an attendance increase of 1,600 over last year. Daily vacation Bible schools were also held in some churches.

The sale of Christian literature has more than doubled during this past year. All the new tracts which were published were written by Vietnamese pastors. The two largest printing jobs handled by the press were the Vietnamese Hymnal and a two-volume Bible Dictionary.

The radio ministry continues to be a great blessing. The Far East Broadcasting Company in Manila broadcasts two gospel programs a day in the Vietnamese language. Each government-owned radio station in Viet Nam donates one half-hour broadcasting time a week to the national church. There will be

Vietnamese missionaries in conference in May

further opportunities to enlarge this ministry as new stations are opened in the country.

The Chinese work has also advanced. The Alliance Church in Cholon was able to purchase land for a new building. The Alliance Church in Pnom Penh has begun construction on their new building. Our recent conference appointed a missionary couple to open work among the Chinese in Central Viet Nam.

The work of the British and Foreign Bible Society has greatly assisted in the work of evangelization through the distribution of the Scriptures.

The Mission has taken advantage of the opportunity to minister to the many Americans now residing in Viet Nam. Of particular note has been the effective ministry of the American Community Church in Saigon. This church has taken an active interest in the work of the Mission and has contributed generously to its support.

The Vietnamese Government is in the process of relocating a large number of its citizens. These new districts present a great opportunity for the gospel message. There are areas in the country that are yet unreached. In some of the newly reached areas it is difficult to do adequate follow-up work because of the lack of national workers. Pray earnestly that the Lord will raise up more workers and provide for the present building program of the new Bible school in order that these serious gaps may be filled.—Viet Nam Conference.

How a Mitsogo Christian Died

Anne Moutombi was in a coma for a day. When she revived she sat up and eyed the crowd of relatives and friends filling the house.

"What are you all doing here?" she asked. "Who told you I was dying? I'm a Christian and I am going to be with Jesus. I'm not afraid. Go on back to your work."

A week later she went to be with the Lord. Her funeral was one of hope and victory. By the power of the Holy Spirit we trust there will be many of those now lost in Gabon ready for such a hopeful entry into life everlasting.—Rev. George Klein.

Buildings for Building Faith in Viet Nam

We must reach twelve million people in South Viet Nam with the gospel . . . Greater numbers are turning to Christ than ever before, yet the only hope for the evangelization of the country is Bible-taught and Spirit-led Vietnamese Christians. . . . To do this

We must have new buildings to accommodate 300 Bible school students at Nhatrang, as well as evangelistic centers in strategic places.

We need $250,000 to help our Vietnamese brethren in these projects—"Buildings for building faith." . . . Designate your special gifts for "Viet Nam Buildings."

Write for free copy of "Viet Nam Report"

The Christian & Missionary Alliance, 260 W. 44th St., New York 36, N. Y.

New Gospel Opportunities in Chile

By ROBERT E. NEWMAN

The bookstore *La Cruzada* began its ministry in Santiago, Chile, the last of March with a brief inauguration service attended by thirty Christians. This literature distribution center is being sponsored jointly by The Christian and Missionary Alliance and Christian Literature Crusade. It is located just off the main street of downtown Santiago within one block of the Bible Society.

A reading room and library are being set up in the basement. Over a year ago the Chile Literature Committee began to organize an evangelical library that would serve the seven hundred Christian missionaries and national pastors of Chile. Now this library has a central location and a room in which passers-by may read evangelical literature. Pastors and missionaries living at a distance can write in for the books they want to borrow by simply paying a small membership fee. The library is made up of books and magazines donated by Christian friends.

During the first week of its ministry the bookstore was chosen as a meeting place by the Inter-Varsity group of Santiago, and permission was given them for weekly Bible study in the basement reading room. Also in the basement is a stock room which will serve for storing evangelical literature from outside of Chile. The twelve or more other Christian bookstores in Chile can now buy books from this stock with national currency. They have not been able to buy easily because of difficulty in shipping and paying.

For such a sudden jump into the bookstore business, capital and people experienced in merchandizing are necessary. Extended credit from interested publishers has made possible so far the stocking of the shelves. *La Cruzada* will be managed by a Chilean Alliance pastor, *Señor* Federico Oschilewski, who has had previous experience selling evangelical literature. Mr. Oschilewski had been praying for such a position because of difficulty with his throat and the warning that he should not return to active preaching ministry.

It is significant that such a store be opened in the midst of an area where many bookstores are selling every type of literature imaginable. The Communist party in Chile is legalized by the government and is flooding the country with inexpensive, well-prepared books and magazines. The love for literature and the openness of the people of Chile demand that every effort be made to push the sale of gospel literature to the man on the street. Among the Spanish and English books to be sold will be *Peace with God,* by Billy Graham, and *Through Gates of Splendor,* by Elisabeth Elliot.

How we praise God for His provision and another opportunity to proclaim the good news of salvation. Let us covenant together to pray until all Chile is saturated with the gospel that alone can turn men from darkness to light, from religious superstition to living faith in Christ, from unbelief to assurance and from materialism to true spiritual values.

After Seventy-five Years

By PHYLLIS E. TAYLOR, *Congo*

Seventy-five years ago the first band of Alliance missionaries set sail for Congo. Some Christians in America spent many nights of prayer and days of fasting for those who went forth.

The missionaries labored seven long years without a single convert. In the first fifteen years thirty-one missionaries laid down their lives for Christ in the Congo. Did the missionaries or their friends at home give up? No. They prayed much and trusted God. Finally a little boy was converted, and then another and another. Today there are more than 40,000 believers in the Congo. This is the largest national church in all of the Alliance fields.

What is the difference between the work today and what it was seventy-five years ago? The first missionaries trekked through the jungle trails, for there were no roads or cars. Their supplies were carried on the heads of the Congolese. At first the people were afraid of the missionaries and they fled when the white man entered their villages. This did not discourage the missionaries, for they knew that the people back home were praying for victory—for a reception of the gospel by these people.

The village chief was the one who usually gave the white man a place to stay. It was a hut made of trees or ribs of palm branches with leaves or grass for a roof. The missionary usually preached to the people in the evenings since they worked in the forest during the day. As a rule he stayed in a place only one night and then he would move on. The shortage of workers made necessary his keeping on the go.

As the Congolese did not have a written language, it was one of the tasks of the early missionary to put the language in writing. Then there followed the work of teaching the Congolese to read. They did not welcome the opportunity, nor did they want to learn, for they thought it had something to do with witchcraft. If a person learned the syllable "ma-ma" they said, "See, he is seeking the spirit of his *mama*." When he said "ta-ta" they said, "Oh, he is seeking the spirit of his *tata* (father)." In spite of this handicap, a few did come to the mission school and learned to read and write.

In 1905 one young lad came to the school to learn to read and in two years he came to know the Lord Jesus as his personal Saviour. The means of his conversion was Psalm 34:8. He tasted and saw that the Lord was good. He trusted the Lord for his family and had the joy of seeing his mother, father, four brothers and one sister accept the Lord. God's Word is the same in Congo as in America: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This young man later became a pastor and is today one of the leaders of the national church in the Congo.

Abroad in this land today is the spirit of independence. There is a song which runs, "Congoland, land of our forebears, we will fight for your freedom, if blood must run in streams." They are bent on being independent and there is a nationalistic cult, Ngunza, which states that Jesus is the white man's Saviour and Simoni, a native who died in prison about three years ago, is the black man's saviour.

The people also have returned to their belief in witchcraft. Today they even use what is similar to the poison cup of the nineteenth century. Then a person drinking knew it was poison but not so today. Decades ago it was done in public but today it is done in secret. The people of the Ngunza cult may say a certain person is one who eats the souls of people so he is to drink some water into which they have secretly put poison. If he dies it proves he is guilty and if he doesn't die it proves he is innocent.

Today in some sections of the field

The new gospel bookstore offers new opportunities for ministry in Santiago, Chile (page 12)

ROBERT E. NEWMAN

D. E. WALBORN

Hundreds respond to the gospel invitation in the Congo

the young girls are told if they become Christians they will never be married. This has prevented many from accepting Christ, for no one in Congo wants to be among the "unclaimed blessings." It is evident that we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

It is not only our responsibility to reach the lost for Christ, but it is also our task today to train believers in the deeper things of God's Word. Many know the way of salvation and have accepted Christ, but they are as sheep without a shepherd. They may see a pastor only once in three months when he comes around to serve Communion. The rest of the time they may listen to a village teacher who holds the services but who scarcely knows how to read. He has had no training in the Word of God.

Today the Congo missionary must encourage the development of a native ministry. The white man's days in the Congo may be numbered. Pray that the missionary will be able to develop within the national church a hunger after the deep things of God. The missionary must be able to turn over to the national church even this Bible teaching ministry. In the future Christian work in the Congo must be done by African workers.

Reasons for Praise in Cambodia

By REV. HARRY M. TAYLOR

We who face the rugged realities of missionary work in a hyper-Buddhist country have, in the face of all obstacles, a song of praise for fruit and evidences of an increased response to the gospel.

For three years there has been a gradual tumbling down of everything in church organization that could not endure the test of the self-support program. At times it seemed as though the strain would cause the whole structure to collapse. Today conditions indicate that we have at last reached a solid foundation for the indigenous church program.

Last year only one pastor was giving full time to the work. This year there are four, supported by the Christians. A new group in Stung Chas has tithed their bountiful rice crop and called a lay preacher. In the Siem Reap district a Christian family moved to a new homestead area called Domrei Chhlong. Through their witness about a score of persons have accepted the Lord.

In the Battambang area a Christian moving to a new settlement erected a fifteen-foot pole with a white cross on it in front of his house. This afforded opportunities for witness. At harvest time more than 150 persons came to hear the gospel preached.

A new province, Takeo, with a population of over 200,000 was occupied in April. The people were very receptive. The Sunday school in Takeo City has an attendance of over one hundred children.

In Kampot City the Christians have purchased a lot and completed their church building. The young people are taking an active part in the services there.

There is no Christian bookstore in all of Cambodia. All the Christian literature is distributed by the pastors and missionaries. Pray that permission may be granted to open a store in Pnom Penh.

Weighing in at Congo baby clinic—not a happy time

E. KROH

Faith and Perseverance, by G. C. Berkouwer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 256 pages, $4.00.

This is another volume in the "Studies in Dogmatics Series" from the prolific pen of G. C. Berkouwer, professor of Systematic Theology at the Free University, Amsterdam, The Netherlands. The author is either unaware of the popular but controversial term in American fundamentalist circles, "eternal security," or else he wisely steers clear of it. The author maintains that the doctrine of perseverance is not by any means a doctrinal novelty, but is firmly rooted in the great historic creeds, as the Heidelburg Catechism, the Belgic Confessions and the Canons of Dort.

He outlines the outstanding antithetical positions to this doctrine, the Remonstrants, the Roman Catholics and the Lutherans. He ignores those who make an unworthy caricature of the doctrine and then proceed to demolish a straw man.

He treats, quite successfully in my judgment, three major aspects of the problem: perseverance and admonition, perseverance and prayer, perseverance and temptation.

Speaking of the admonitions one finds in the Epistle to the Hebrews, Berkouwer writes: "The congregation is not brought to a crossroads with two equally possible directions; it is shown the one way, the one upon which they are traveling and upon which Jesus Christ has gone before them. On this road the admonition is to keep going along this road, a warning that comes into sharpest expression because of the completeness and the radicality of the transition which brought them to travel on this road. There is no presentation here of a second transition from life to death. But in the thick of the struggles and dangers for the church, their route is pointed out for them with admonitions."

In his chapter on prayer the author states that we are here delivered from any deterministic or fatalistic laws, that the believer's confidence of ultimate perseverance is grounded on the continuity of prayer. It is in the daily round of duty that we are to pray without ceasing. As the future of Israel rested in the hands of the interceding Moses, so the eternal future of the believer rests in the "uplifted" hands of Christ.

In the chapter on temptation the devil is taken most seriously. The power of Satan is real and earnest, nor must the victory of Jesus be regarded with any degree of flippancy. "Men are not tempted with the desert, but with Paradise." The difference between "putting to the test" and "inciting to sin" is upheld. It is God, according to Berkouwer, who performs the former; it is Satan who engages in the latter.

The true believer may be temporarily deceived, but not ultimately. The unregenerate is deceived currently and eternally.—John F. Gates.

Order your books from either house

Christian Publications, Inc.
Third and Reily Streets
Harrisburg, Pa.

William H. Dietz, Inc.
10 South Wabash Avenue
Chicago 3, Ill.

A New Heaven and a New Earth, by Archibald Hughes. Baker Book House (1958), Grand Rapids, Mich. 233 pages, $3.75.

Archibald Hughes was born in 1905 in Johannesburg, South Africa, and was educated at Margate College in England. He was converted in 1923 in Australia. In the early years of his Christian experience he was associated with the Plymouth Brethren. He taught at the Wesleyan Bible College in Melbourne and later became secretary for the Japan Evangelistic Band. He has had a wide ministry among Baptists.

The theme of the book is the second coming of Christ and, according to the foreword, "an attempt has been made to collect the salient features of the whole subject." Although this reviewer cannot agree with all the conclusions drawn by the author, it must be admitted that here is a thoughtful, spiritual presentation in which Hughes makes splendid use of the Scriptures and gives us a sincere study on a subject which has always had within it controversial elements.

In dealing with the first-century Christians, it is stated that they looked for the bodily appearance of Christ, that they expected they would be caught up and changed, that judgment would immediately follow, that an eternal kingdom (not of limited duration) would be established with perfect conditions. In short, their hope was for new heavens and a new earth (chapter 1). This hope is then traced through the Old Testament and on into the New Testament with the conclusion that the promises made to Israel are finding fulfillment in the church. Thus the thousand-year period "is symbolical of this present age and not to be interpreted as referring to a future millennial reign upon earth."

Although Hughes has presented some strong arguments, he does not adequately explain the statements of Revelation 20. It is difficult to understand how this can be completely spiritualized as to time and events while "the new heaven and the new earth" of Revelation 21 are accepted without question. —Gilbert H. Johnson.

Books in Brief

All the Men of the Bible, by Herbert Lockyer. Zondervan Publishing House, Grand Rapids, Mich. 381 pages, $4.95.

A biographical dictionary of Bible men from A to Z, obscure and famous. The book includes an index and a bibliography.

The Great Texts of the Bible, edited by James Hastings. Reprint. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Set of twenty volumes, $75.00. Old Testament, seven volumes, $25.00; New Testament, thirteen volumes, $50.00. Single volume, $4.00. Approximately 450 pages.

Each chapter contains a general introduction, a bibliography, and a development of the text.

Maclaren's Bible Class Expositions (Mark), by Alexander Maclaren. Zondervan Publishing House, Grand Rapids, Mich. 247 pages, $2.50.

Expositions written as comments on the International Sunday School Lesson for *The Sunday School Times*. A valuable book for teachers.

Two Thousand Tongues to Go, by Ethel E. Wallis and Mary A Bennett. Harper & Brothers, New York, N. Y. 308 pages, $3.95.

The story of the Wycliffe Bible Translators around the world, and with it many accounts of the power of the Word of God in transforming lives.

Gardens and Gleanings Along Life's Way, by Ruth B. Stull. Moody Press, Chicago, Ill. 192 pages, $3.25.

An inspirational book of meditations and messages from personal experiences of the author during her missionary career in Latin America and at home.

Pictorial Profile of the Holy Land, by J. E. Holley and Carolyn F. Holley. Fleming H. Revell Company, Westwood, N. J. 248 pages, $5.95.

A panorama of Bible lands, with each picture accompanied by a map showing the location of the scene and also by descriptive material.

To the Fields

Miss Elze Stringer left on June 9 to return to New Guinea for her second term. She will be stationed in the Wissel Lakes section to teach in the continuation school.

Rev. and Mrs. Harvey G. Boese and children, Joyce, Faith, Timothy, Carol and Melody, sailed from San Francisco June 12, returning to Thailand for their third term. They will be stationed at Ubon.

Miss F. L. Ruth Stanley left New York June 9 for Belgium where she will be engaged in language study for a year before proceeding to the Congo. A graduate of Canadian Bible College, she comes from Ottawa, Ont., where she is a member of the Gospel Tabernacle. Miss Stanley is a teacher and will minister in that capacity on the field.

On Furlough

Rev. and Mrs. William A. Cutts and son, John, arrived in Los Angeles May 30 from New Guinea. They have completed their second term.

Rev. and Mrs. Marc Volstad arrived in Miami on June 9 from Peru, where they have completed their fifth term.

Rev. and Mrs. Roy G. Burnette arrived in Miami June 11 from Ecuador, having completed their fifth term of service.

The New Generation

To *Mr. and Mrs. James Frost,* Wheatley, Ont., Canada, a daughter, Cheryl Joy, on June 3.

To *Rev. and Mrs. Floyd A. Sheppard,* Helena, Mont., a son, Timothy Dean, on April 29.

To *Mr. and Mrs. Robert J. McCrea,* Owen Sound, Ont., Canada, a daughter, Marilyn Colleen, on May 31.

Adopted by *Rev. and Mrs. W. D. Hardy,* on furlough from Thailand, a daughter, Janice Lynn, born May 6. A son, James Bryan, born April 19, 1957, was adopted March 2.

To *Mr. and Mrs. Robert Waggoner,* Sauk Rapids, Minn., a daughter, Karen Ruth, on April 27.

To *Mr. and Mrs. Paul Hazlett,* Conway, N. H., a daughter, Deborah Kay, on May 19.

To *Rev. and Mrs. Roland Coffey,* Louisville, Ky., a son, Joseph Alan, on April 29.

To *Mr. and Mrs. George Simon,* Bly, Ore., a son, Kenneth Arvid, on May 15.

To *Mr. and Mrs. Delbert Bailey,* Wright, Minn., a daughter, Susan Kaye, on May 25.

To *Mr. and Mrs. Jack Enlow,* Lima, Peru, a son, John Richard, Jr., on June 1.

Missionary Banquet Held

In order to stimulate interest in foreign missions the ladies missionary society of the Cocherl Memorial Alliance Church, Columbus, Ohio, recently held a missionary banquet. The service was attended by over fifty ladies. This was a phenomenal increase over the attendance of the biweekly missionary meetings.

The Spirit of God was manifest in a marked way as testimonies in word and song were given. Mrs. K. P. Lewis, of Ecuador, South America, brought an informative message. Rev. Wayne R. Hineman is the pastor.

Church Changes Name

The High Point (N. C.) Gospel Tabernacle will now be known as Central Alliance Church of High Point. Extensive renovations have been made in the last two years. Rev. J. E. Nelson has been pastor there since 1953.

Carolina Prayer Bands Meet

The women's missionary prayer bands of the Carolinas met for their spring convention May 1 and 2 at the Central Alliance Church, High Point, N. C. There were ninety-one delegates from twenty churches. Mrs. George Constance brought soul-searching messages which sent the ladies home burdened to carry out their year's slogan, "Every Woman a Member!" The film "Philippine Pearls" was presented as a special feature. Guests from the Virginia missionary prayer bands attended. Mrs. Homer A. Klinsing is president of the Carolina prayer bands.

Pennsylvania Prayer Bands Meet

The women's prayer fellowships of the north-central area of the Western Pennsylvania District held their spring rally in the DuBois C. & M. A. church on April 16. Thirteen churches sent delegates. Messages were given on the themes "Lift Up Your Eyes and Look," "Lift Up Your Hearts and Pray," "Lift Up Your Feet and Go," "Lift Up Your Hands and Give." In the prayer time following the Holy Spirit revealed Himself in true intercession. Answers to prayer have been received.

In the evening Miss Florence Bromley spoke of her brother's work in New Guinea. Mrs. R. M. Glass, area secretary, presided.

Pastoral Transfers

Rev. James H. Cuffman, Lake Shore Acres, Pa.

Rev. E. W. Smillie, Fairmont, W. Va.

Rev. R. B. Churchill, Raleigh, N. C.

Rev. W. C. Troyer, Overbrook, Ottawa, Ont.

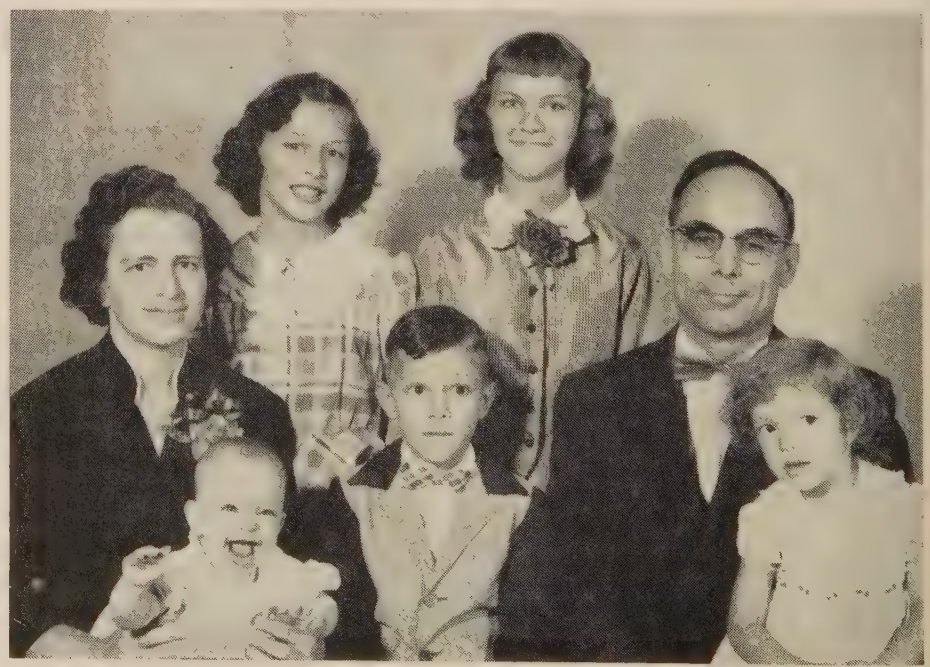
Rev. John Thomson, Peterborough, Ont.

Mrs. Juliabelle Murphy, retired.

Elze Stringer
New Guinea

Ruth Stanley
Congo

Rev. and Mrs. Harvey G. Boese and family, Thailand



Sunday

MATTHEW 8:5-18 (verse 17).

This was quoted as the reason why He (Jesus) healed all that were sick. It was not that He might give His enemies a vindication of His divinity, but that He might fulfill the character presented of Him in ancient prophecy. Had He not done so, He would not have been true to His own character; and if He still did not do so, He would not be "Jesus Christ the same yesterday, and to day, and for ever." These healings were not occasional, but continual; not exceptional, but universal. He never turned any away. . . . He is still the same.—A. B. SIMPSON.

Monday

PROVERBS 4:11-27 (verse 23a).

A nurse in one of the great London hospitals complained to the late Bishop J. Taylor Smith that she had been rudely treated by some of the patients. "Thank God for that!" was his reply. "What do you mean?" "Why," said the bishop, "if you are carrying a vessel and someone bumps into you, you can only spill out of the vessel what is inside. And when people misjudge and persecute us, we can only spill what is inside."—MOODY MONTHLY.

Tuesday

DEUTERONOMY 30:11-20 (verse 19).

A primary prerequisite of a successful life is *decision*. . . . We can make two kinds of decisions, positive and negative. . . . Someone has said that a very revealing place in life is the point where the road forks. You can get a good idea of how far a person is going by his conduct at the first fork in the road. William Jennings Bryan said, "Destiny is not a matter of chance; destiny is a matter of choice."—THE HERALD.

Wednesday

PSALM 73 (verse 28).

He never moves too late
Behind the scene for me,
His finger never moves too soon
Lest I should fail to see.

I'll trust the living God,
No matter how things seem,
And sing His praise in darkest days,
For 'tis all light with Him.

—UNKNOWN.

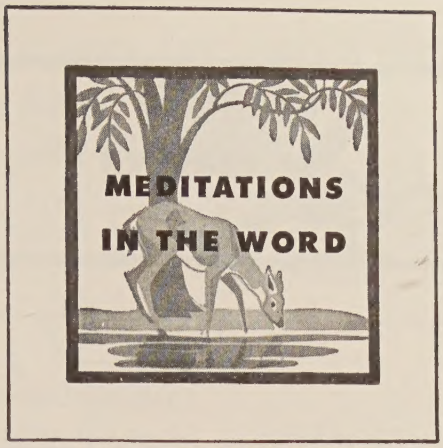
Thursday

ROMANS 5:1-11 (verse 5).

Kings have some servants in their court that receive not present wages in their hand, but live upon their hopes. The King of kings also hath servants in His court that for the present get little or nothing but the heavy cross of Christ, troubles without and terrors within. But they live upon hope, and when it cometh to the parting of the inheritance they remain in the house as heirs. It is better to be so than to get present payment and a portion in this life.—SAMUEL RUTHERFORD.

Friday

1 KINGS 18:32-41 (verse 35).



Edited by EDITH M. BEYERLE

Elijah made it many times more difficult for Jehovah to prove Himself than for Baal. What faith and assurance it required for him thus to set about courageously to vindicate the true God! But he had the eternal, omnipotent, faithful One behind him and could do anything in defense of His name and His lawful rights to a world He had created and a people He had called. One need never fear to move along with God (v. 36).—PAMEH.

Saturday

MARK 11:15-26 (verse 24).

God always keeps His word. We have to look to His promises or rest in them, expecting their literal fulfillment. Some put asking in the place of accepting; some wish it were so, instead of believing that it is so. We have never to wait for God's giving, for God has already "blessed us with all spiritual blessings in heavenly (things) in Christ." We may reverently say, He has nothing more to give; for He has given His *all*.—J. HUDSON TAYLOR.

Sunday

2 CORINTHIANS 5:1-13 (verse 7).

The secret of a happy Christian experience is not emotional feeling, but simple faith, and . . . all the graces of the Spirit and the comfort of the Holy Ghost must be the work of faith. It is a great thing to get established on this solid ground and learn to walk by faith and not by sight.—A. B. SIMPSON.

Monday

1 CORINTHIANS 7:10-23 (verse 23).

Many of us need a new awakening to eternal values. We need less the culture of the head and more the culture of the heart; less of the humanities and more of the Christ. We need to realize that education cannot be divorced from the true religion of faith in Christ and His Word without individual and national disaster. . . . There is no joy comparable with that which results from the consciousness of God's possession of us and of our loyalty to Him.—SELECTED.

Tuesday

EPHESIANS 6:11-20 (verse 18).

Prayer has bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged disease, repelled frauds, rescued cities from destruction, stayed the sun in its course, and arrested the progress of the thunderbolt.—CHRYSOSTOM.

Wednesday

DEUTERONOMY 4:32-40 (verse 35).

O Thou Eternal One! Whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all-devastating flight;
Thou only God! there is no God beside!
Being above all beings! Mighty One!
Whom none could comprehend and none explore;
Who fill'st existence with Thyself alone:
Embracing all, supporting, ruling o'er,—
Being whom we call God, and know no more!

—DERZHAVIN, *tr. by* SIR JOHN BOWRING.

Thursday

SONG OF SOLOMON 5:9-16 (verse 16).

It is said that Tennyson was walking one day in a beautiful flower garden where many flowers were blooming. A friend said to him, "Mr. Tennyson, you speak so often of Jesus. Will you tell me what Christ really means to your life?" Tennyson stopped and, pointing to a beautiful yellow flower, said, "What the sun is to the flower, Jesus Christ is to my soul."—CHRISTIAN DIGEST.

Friday

JEREMIAH 41:11-16 (verse 16).

Johanan was not only a man who could give good advice (40:15), but also a man of action. When his counsel was rejected he did not act the part of Ahithophel, David's counselor, and commit suicide, but he set about to rectify matters. And he accomplished his purpose (41:3, 4). It is one thing to talk; quite another to act, especially when *talking* does no good. "Advice is cheap"; actions often are very costly. And the action doesn't always bring about as favorable results as in this case. —PAMEH.

Saturday

ROMANS 8:28-39 (verse 37).

The musician Beethoven was almost at the point of despair. He had always had a great horror of deafness. One day he discovered he was becoming hard of hearing. As the infirmity increased he was a prey to anxiety, but gradually he adjusted his thinking and resigned his will. It was in those days when he was dead to all sense of sound without that he wrote his grandest music. What a sad picture had he not triumphed over the calamity! —GOSPEL BANNER.

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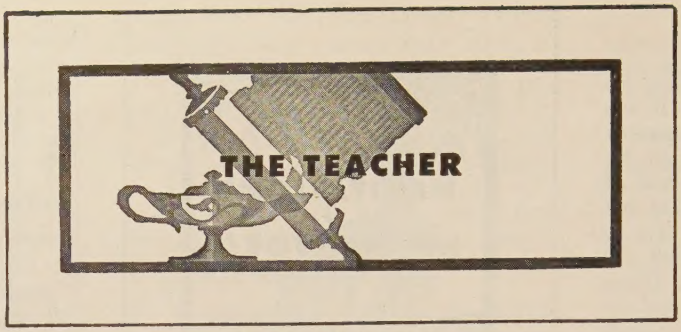
July 5, 1959

LESSON TEXT—
Deuteronomy 7:6-11;
8:17-19

GOLDEN TEXT—
Deuteronomy 11:1

DEVOTIONAL READING—
Psalm 105:1-7



July 12, 1959

LESSON TEXT—
Deuteronomy 30:15, 16;
31:7-13

GOLDEN TEXT—
Deuteronomy 31:8

DEVOTIONAL READING—
Isaiah 26:1-8

By Harold J. Sutton

A Nation Under God

Israel's religious character and historical position called for a moral and spiritual primacy. Mediation by sacrifice and priest was a standing lesson in the evil of sin and the righteousness of God. National danger together with the nation's relation and reaction thereto is pointed up in verses 1-5. Now we come to the printed text.

I. THE WOOING (Deut. 7:6-8).

1. *Selection.* The factors are: (a) Chosen, "The Lord . . . hath chosen thee" (v. 6). National place and presence were not random matters. The choice began with Abraham who accepted the call. *Compliance* with the *call* determines the *choosing.* (b) Consecrated, "An holy people unto the Lord thy God" (v. 6). Ceremonial, yes; but personal and national, too. Separateness *from* evil would testify to separateness *unto* God. Here was to be no superior self-righteousness but a "holiness to the Lord" as revealed by the phrase "thy God." (c) Conspicuous, "A special people . . . above all people" (v. 6). Other worldliness is always conspicuous. Righteousness is the city-on-a-hill and candle-on-a-candlestick; it cannot be hid.

2. *Election.* Verse 7 indicates that the selection in verse 6 was based, not on national superiority, but on divine sovereignty. God must choose; here was His choice. (a) Grace expressed in love, "The Lord loved you" (v. 8). Here is the heart of God in four words. It is the stoop of divinity expressed in sublime simplicity. "The Lord loved you"! This explains Israel's past, present and future. Only God could say so much in so little. (b) Grace expressed by an oath, "He would keep the oath" (v. 8). God's oath is no ordinary one (Gen. 13:15-17; 15:5; 22:17, 18; Heb. 6:13). Divine integrity is put on the line as the guarantee of fulfillment. (c) Grace expressed through redemption, "The Lord . . . redeemed you" (v. 8). This is climactic. Fair words are not enough. Deliverance from slavery prophesied a greater redemption upon a higher level. The race has been redeemed, too.

II. THE WARNING (Deut. 8:17-19).

1. *Against self-exaltation.* "Thou say . . . My power and . . . mine hand" (v. 17). The temptation to credit the land and its productivity (read the chapter) to their own skill must be resisted. Beware of feeling that blessing comes because of some fancied superiority upon our part. We are but the recipients of divine love and grace.

2. *Against God-forgetfulness.* "Thou shalt remember the Lord thy God" (v. 18). Self-exaltation and God-forgetfulness go hand in hand. The struggling family promised to honor God—but prosperity came and they forgot. The Christian worker was humble and gave God the glory when his talent was blessed. But when success came it went to his head. God was unnecessary and he forgot.

3. *Against national extinction.* "As the nations . . . so . . ." (v. 20). God goes with nations—and movements—as they go with Him. Past position does not assure future power. The peril of ancient Israel is no less ours. Here is a beacon that would point us to a better future.

See in the context (ch. 7) that God is (a) covenant-keeping (v. 9); (b) sin-hating (v. 10); (c) law-abiding (v. 11). These are warnings which all may well heed.

Decisions Determine Destiny

Moses was about to surrender the reins of leadership; the nation was solemnly adjured to cleave unto the Lord; Joshua was publicly and officially recognized as the nation's leader; the written law was committed to the priests and elders, and the people were encouraged to possess their inheritance.

I. THE COMMITMENT (Deut. 30:15, 16).

1. *Choice.* "Life and good . . . death and evil" (v. 15). Life is the spelled-out expression of one's choices. These have moral value and determine destiny. Opposite moral courses do not have similar results. "Good" equals "life"; "evil" results in "death."

2. *Command.* "Love . . . walk . . . keep" (v. 16). (a) "Love" carries a concept of *appreciation* in things spiritual. It is to give God primacy. (b) "Walk" stands for the *approximation* of the divine will. Here is moral agreement and compliance with God's will and way. (c) "Keep" denotes *appropriation* of those requirements necessary to righteousness. Statutes and judgments are "kept" when obeyed.

3. *Consideration* (v. 16). (a) "Live," collective and individual prosperity. Toward man and toward God life would be richly full. (b) "Multiply" (increase). The nation was in its youth. The increase of every good was to be theirs. (c) Blessing in the land. This was to be in the appointed place and way.

II. COMMISSION (Deut. 31:7, 8).

1. *Call* (v. 7). Joshua was called by God; trained by Moses and qualified by natural endowments. Divine selection was confirmed by human sanction.

2. *Conflict* (v. 7). The far side of Jordan would demand the assets of strength to take, courage to undertake; strength to achieve, courage to attempt; strength to do, courage to dare. Strength without courage is *hopeless;* courage minus strength is *helpless.*

3. *Conquest* (v. 8). Here is (a) provision, "The Lord . . . doth go before thee." Pre-vision makes possible provision. (b) Presence, "He will be with thee" through all the todays and the tomorrows. (c) Promise, no "failing" nor "forsaking" (see Heb. 13:5, 6). Away fear and dismay.

III. COMMEMORATION (Deut. 31:9-13).

1. *Consignment of requirement* (v. 9). "Moses wrote . . . and delivered." The recipients were the priests and the elders. Two-pronged representation would provide a double check, tending to keep the Law before them.

2. *Continuity of preservation* (v. 11). Who—all Israel (vv. 11, 12). Where—"In the place which he shall choose." What—"Thou shalt read this law." The word "this" signifies the law to be read. When—"Every seven years." This would provide the leisure and the season conducive to the occasion. Nothing was left to chance.

3. *Consequence of remembrance* (vv. 11, 12). "That they may hear . . . learn, and fear . . . and observe to do all the words of this law." One must *hear* to learn, learn to *fear* and fear to *observe.* And it is "*all* the words of this law." "And . . . their children, which have not known." The divine law was a large part of popular education. This began in the home on the basis that "the fear of the Lord is the beginning of wisdom." Verily!

GOD'S ALL-SUFFICIENT GRACE

(Continued from page 5)

to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness . . . it is of faith, that it might be by grace."

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." Give attention to the words "by whom" and "by faith." This is the divine combination that opens the door to the grace of God. "By whom" refers to Jesus Christ. "By faith" is the principle, the law on which and in which we accept Christ and are made acceptable to God. "Being justified freely by his grace through the redemption that is in Christ Jesus."

Now we have entered into divine grace, salvation and sonship. What is the result of all this? What is the outworking of this inward grace? Allow the words of the apostle to answer: "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." It was grace which caused Paul to labor. This labor found expression in prayer, preaching, missionary work and ministering. It also often led to suffering. Whether in bane or in blessing the apostle would testify to the sufficiency of God's grace.

Does our definition and experience of grace meet the description that Paul paints? Too long the Church has been sung to sleep by the false lullaby that grace means *only* justification and forgiveness of sin. O my brother, awake! "The grace of our Lord Jesus Christ be with you all."

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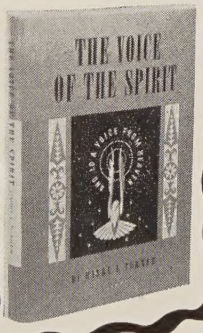

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Alliance mission areas in what was formerly French West Africa

Changes in Africa's Map

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	Republic of Ivory Coast	*Republic of Guinea*	*Sudan-Upper Volta (Republic of Sudan & Republic of Upper Volta)*
Headquarters	Bouaké	Kankan	Bobo-Dioulasso
Chairman	Rev. W. W. Arnold	Rev. M. Kurlak	Rev. H. L. Kennedy
Area in square miles	123,000	105,200	501,400
Population	2,481,000	2,505,000	6,966,000
Our responsibility	1,000,000	1,795,000	1,953,000
Missionaries	28	49	65
National workers	35	51	135

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